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Prayers in Retirement.

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PRAYERS IN RETIREMENT,

WITH

INTRODUCTORY REMARKS UPON PRIVATE DEVOTION.

BY THE

REV. JOSEPH ELISHA FREEMAN.
CHAPLAIN AT THE LAMBETH CEMETERY, TOOTING.

"But thou, when thou prayest, enter into thy *closet*, and when thou hast shut thy door, pray to thy Father which is in *secret*, and thy Father which seeth in secret shall reward thee openly."

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PREFACE.

THE following Prayers have been written with the hope that, under the Divine blessing, they may be instrumental in assisting the devotions of those who, in the retirement of the closet, "bow their knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

And, although aware that forms of devotion, however excellent, cannot meet every variety of feeling which may occupy the suppliant on those occasions, the author is nevertheless convinced that "as in water face answereth to face," so, much which they contain must be cordially responded to by the sincere and devoted worshipper of HIM to whom they are addressed.

It is, however, of vast importance that those who use them, should, above all things, seek the help of that Spirit without whom no form of words, however pure, can make their

prayers acceptable unto God; but with whose assistance every prayer which proceeds from their lips, whether in their own words, or in the words of others, will be graciously regarded by Him, and, in His good appointed time, will procure for the suppliant, if not the precise blessings which he has sought, yet, such as will tend more directly to the advancement of his immortal interests.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And "seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God; . . . let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

INTRODUCTORY REMARKS.

"But it is good for me," said the holy Psalmist, "to draw near to God." To the same effect has been the experience, if not the language, of every individual in every age, and in every place, who in the holy exercises of prayer and devotion has in like manner drawn near unto Him.

To draw near to God is the highest privilege of man. In the exercise itself there is that which is solemn, elevating, and refining. He who draws near to God, withdraws himself from the world and its affairs; enters the hallowed secrecy of his retirement; ascends the mount of intercourse with his Maker; approaches Him with childlike freedom and familiarity; discloses to Him the inmost feelings of his heart; gives vent to the longings of his soul after Him; and is for a while absorbed in the contemplation of that awful Being with whom he has to do. Wherever an exercise like this is performed, however humble the spot, it is "holy ground;" it

being for a season consecrated by the presence of Him, who, although the heaven of heavens cannot contain Him, has nevertheless come down to the devout and humble spirit who has thus engaged itself to approach unto Him. For, "Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, *with him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones." Again, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: *but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*"

Hence in the exercise of prayer there is a real communion of the soul with God. For while the devout and humble spirit is drawing near to Him, He is drawing near to her; and while she is breathing her most ardent desires after Him, is giving vent to her in-

most feelings and emotions, and is expressing to Him all her wants, He, amid all the glory which surrounds Him, amid the praises of angels, and the worship of even the highest order of being, is paying a marked attention to her devotions, is listening as if she were the only suppliant in the universe, is communicating His invisible influences unto her, is diffusing a holy calmness throughout her, and is so filling her with Himself, and with a consciousness of His mysterious presence about her, that with the patriarch she cannot but exclaim, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Private devotion—and of such only as is sincere and genuine am I speaking—must hallow the feelings, refine the affections, and exalt the heart of him who engages in it, diffusing around him an influence so sacred as will be perceived and felt by all who come within the sphere in which he moves. So that as he descends from the mount of intercourse with his Maker, and once more mingles with the meaner things of this life,

it is, plainly, not as one who is at home in them, it is not as one whose "conversation," or citizenship is on earth, but "in heaven," and whose affections are set on things above. Apart from which, to come, and that continually, into such *intimate* contact with the Creator as is essentially involved in the holy exercise of drawing near to Him, cannot but so forcibly impress the mind with that conviction of His *being* as shall have a most important influence upon the heart and conduct. "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." And, to believe that "He is," is not to have that vague notion of His existence which, whilst it is so universally possessed, too plainly exercises but little, if any influence over those who possess it; but that intense conviction of it which shall penetrate the soul, and bring Him vividly before us in every action of our lives: and to have this intense conviction, which private devotion is so calculated to produce and keep alive within us, of the Being of God, and His continual

providence, must have a most powerful influence upon the heart and life. If we be the subject of it ourselves, it will be impossible to live, and move, and act, as if with the fool we had said in our heart, "There is no God;" or as if our views of His *being* and effectual government of the world were vague and uninfluential. In adversity we cannot sink, as if there were no Almighty arm to lean upon, no Almighty friend at hand to strengthen and uphold us. In embarrassment and perplexity we cannot despair, or resort to sinful expedients for deliverance, as if there were no unerring wisdom to look up to direct us out of it, if with sincerity and simplicity of heart we depended upon it. Under oppressive and cruel treatment we cannot be revengeful or vindictive, as if there were no invisible and all-powerful avenger of the wrongs of man, who, if we committed our cause unto Him, would not avenge it for us. Under unjust and false aspersions upon our character, we cannot be restless, fretful, or impatient, as if there were no righteous and holy Being above, who, if we confided in Him,

would not "bring forth our righteousness as the light, and our judgment as the noonday." In our conduct in the world and intercourse with it, we cannot act as if what we did, though concealed from men, could be hidden from the eye and the observation of Him whose eyes are upon the ways of man, and who seeth all his goings. But in all these instances we shall so conduct ourselves as to make it evident, that not only do we believe that "He is," but that our faith in His *being* is both vivid and intense—such as to bring Him continually before us. And thus our *lives* will be a *practical* acknowledgment of God, and so far will be a tacit yet forcible condemnation of those who, while they admit His existence, "in works deny Him;" and, as to any effect which *it* has upon them, are "without God in the world."

To retired devotion, then, must be attributed that conviction of the being of God, and impression of His never-failing providence, as ordering all things both in heaven and in earth, the effect of which is so conspicuous in the lives of many. For it is

impossible that men can engage in an exercise like this—that they can retire into their closet, shut to the door, and pray to their Father who is in *secret*—without its producing within them an intense impression of His being, and not only of His being, but of His close cognizance of their actions, and the paternal interest which He feels in all human affairs. And if the exercise be continued, the impression will become habitual, such as will very visibly influence them in every thing that they think, and speak, and do. So that, without proclaiming upon the house-top that they believe in God, their every action will do it, inasmuch as it will be a distinct recognition of Him—of His active agency, His universal presence, and His holy government of the world.

How important, then, is private prayer! How important as an acknowledgment of God, and of our entire dependance upon Him! How important as to its influence upon the heart and conduct! Oh! be assured there is nothing which has so much to do with the real improvement of the heart, and formation

of a sound religious character, as private or secret prayer! Yea, all that is valuable in human character, must lie as the foundation of it. Whatever be the excellencies which exist in men who omit this holy exercise, and however much the development of those excellencies may excite our admiration, yet, without it, the foundation of solid excellenee and real worth cannot exist; it being in the nature of things impossible, that such can exist without God; that is, without an habitual impression of His being, an habitual devotedness of heart to Him, and recognition of Him, in what we do. A state of the heart like this is not to be maintained, much less produced, without devotion, especially that devotion, which is in "secret," and which essentially consists in intercourse with Him who is the Source and Fountain of all good.

Finally, and above all, how important, yea indispensable, is private prayer or devotion, as a preparation for heaven! To devotion it has been said, "Thou beginnest on earth the temper of heaven;" and such is in truth the fact. For whatever be the occupation of that

blissful state, devotion is and must be the prevailing temper of its inhabitants, and that with which every thing they do is accompanied. Without it, therefore, it would be impossible to enter heaven, for without it we should be destitute, wholly destitute of that which alone can fit us for the company that is above. Without it there could be no congeniality between ourselves and those holy beings (and of such exclusively the heavenly world consists), in whom the love of God is ever burning, and who are the subjects of a strong and intense desire to advance his glory. But however small the portion of true devotion we possess, we are essentially prepared for heaven, and, as it grows upon us, are growing in meetness for that purer world. Oh! then let us live in the continual exercise of that which has so powerful a tendency not only to enkindle, but to quicken and increase, this holy feeling within us; that, when we die, we may, through the merits of our Lord and Saviour, be called to associate with those that are before the throne, and who "serve Him day and night in His temple."

MORNING PRAYERS.

SUNDAY.

"GIVE ear to my words, O Lord! consider my meditation. Hearken unto the voice of my cry, my King and my God, for unto Thee will I pray. My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." O God, I bless Thee for the mercy which has watched over me during the past night; for the sleep which Thou hast given me; and for Thy great goodness in permitting me to see *another* of the days of the Son of Man. May a sense of it deeply penetrate my heart, and may every power which I possess be this day consecrated to Thee. May I remember that the day which Thou hast thus permitted me to see is one which Thou requirest to be especially devoted to Thee; and that, since I *am indebted to Thee* for all which I have, and

am dependent upon Thee for all which I need, such an entire consecration of this seventh portion of my time to Thee is but a "reasonable service." Grant, then, holy Father, that I may enter upon this sacred day with a feeling of entire devotion to Thee. May my soul be athirst for God—the living God—and "as the hart panteth after the water-brooks, so may my soul pant after Thee, O God!"

As in Thy providence Thou hast given me this day of rest from worldly toil and the "cares of this life," O let them not intrude themselves upon me. Throughout it let my soul be occupied by the things which are invisible and eternal. O heavenly Father, may I this day be thinking of that world of happiness which Thou hast prepared for them that love Thee; of the rest which remaineth for Thy people; and of the blessedness of those who dwell continually before Thee. Grant, that not only upon this, but upon every return of this sacred day, I may so think and meditate upon "things above," *that my soul* may be absorbed by them, and,

under the hallowing influences of Thy Spirit, be prepared to enter upon them; that when I have numbered the Sabbaths which Thou hast allotted to me upon earth, I may, through the merits of Thy Son, be accounted worthy to enter upon that which shall never end, and to join the holy multitude who "serve Thee day and night in Thy temple."

O holy Father, when I enter upon Thy public worship, may I do it with reverence and godly fear. May I keep my foot when I go into the house of God, and be more ready to hear, than to give the sacrifice of fools. May I remember that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth;" and may such be the worship which this day I shall be enabled to present unto Thee. O may it be spiritual and sincere. With the voice of joy and praise may I go with the multitude to keep holyday; and while engaged in the sacred service of Thy house, let my thoughts be absorbed in it.

And wherever this day Thy people may assemble and meet together, O Lord, I pray *that Thy favor* and blessing may rest upon

them, and that Thou wouldst vouchsafe them such a feeling of Thy presence as shall fill them with a holy joy in waiting upon Thee, and cause them to exclaim, "A day in Thy courts is better than a thousand." But especially do Thou regard those amongst them who may be in any ways afflicted or distressed, in mind, body, or estate. O Lord, I beseech Thee, pitifully behold the sorrows of their hearts; comfort and relieve them according to their several afflictions; and in Thy good appointed time redeem them out of all their troubles. And unto them that mourn in Zion, Give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Grant, O Lord, that the ministration of Thy word this day may be attended with so much power from on high, that many may be pricked in their hearts, and "repent and be converted." And while it shall be the instrument of conviction unto many, and the "hammer that *breaketh* the rock in pieces," may it prove

the word of consolation unto those whose heart is already "broken,"—may it "revive the spirit of the humble," and "the heart of the contrite ones;" so that amidst the dejection and contrition of which they are the subjects, it may inspire them with a sure confidence in Thee. And O that those who have "believed through grace" may this day be "helped much."* Henceforth, O Lord, let Thy people be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may they grow up into him in all things who is the Head, even Christ. And stir up, I beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded.

Finally, O Heavenly Father, I pray that Thy word may have "free course, and be glorified;" and that while upon this holy day, and under the ministrations of Thy servants,

* Acts xviii. 27.

"much people" are "added to the Lord," those who are already numbered amongst them may be "established in the faith," and, attaining to a yet higher state of holiness than that which they have already reached, may make the whole of their future lives to be one of entire devotion to Thee, that Thou in all things mayest be glorified, through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

MONDAY.

"I WILL extol my God, O King: and I will bless Thy name for ever and ever. Every day will I bless Thee: I will praise Thy name for ever and ever." "For many, O Lord my God, are Thy wonderful works which Thou hast done," and many have been thy thoughts of peace towards me; "they cannot be reckoned up in order unto Thee. If I would declare and speak of them, they are more than can be numbered." Grant that a recollection of

Thy former mercies may be deeply written in my heart, that whilst it is filling me with a holy thankfulness to Thee, "the Father of mercies and God of all comfort," it may inspire me with a sure confidence in Thy goodness for the time to come. Because Thou hast been my help, may I have faith to believe Thou wilt continue to be so; that Thy goodness and mercy will continue to follow me; that Thou wilt be to me both a sun and shield; wilt give me both grace and glory; and in walking uprightly, wilt withhold no good thing from me.

As in Thy mercy Thou hast again permitted me to behold the light of day, and to enter upon the duties and occupations of another week, continue, O merciful Father, I pray, Thy favours unto me. "Withhold not Thou Thy tender mercies from me, O Lord, but let Thy loving-kindness and Thy truth continually preserve me." And seeing that I am every moment dependent upon Thine upholding grace, O let it be always extended towards me. "Leave me not, neither forsake me, O *God of my salvation!*" but "keep me as the

apple of the eye;" "hide me under the shadow of Thy wings." And amid the innumerable dangers to which I am exposed, and enemies by whom I am surrounded, O "be Thou my strong habitation, whereunto I may continually resort."

Whilst entering upon the week before me under a keen conviction of thine all-pervading presence, let the impression of it be always upon my mind. Wherever I am, and in whatever engaged, may I remember that "thou God seest me;" and may the conviction that Thine eye is thus upon me keep me continually in Thy fear. Let it not only preserve me from the open and daring violation of thy law, but from the very thought of sin within me; and whilst it shall operate as a restraint to sin, may it uphold me under every trial, invigorate me in every conflict, and fill me with a holy fortitude in the performance of Thy will, whatever be the opposition I meet with in it, or the dangers with which it may be attended.

O holy Father, as regards my conduct in *the world* and intercourse with it, may I be

enabled continually to adhere to the principles of Thy word, and at all times to exhibit their influence upon me. In my dealings and transactions with mankind, may I in no one instance be allowed to deviate from the "paths of righteousness," but let integrity and uprightness preserve me; for on Thee do I wait. Under an intense conviction of my accountability to Thee for every action of my life, O enable me, in every thing I do, to act with faithfulness and honour. May I be faithful in all my house; may I be faithful to every trust reposed in me; abhor the most distant thought of treachery and deceit; and through the blessing of Thy providence upon my labours, and the efficacious assistances of thy Spirit, be enabled to provide things honest in the sight of all men; to "render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honour to whom honour. And all things whatsoever I would that men should do unto me, even so may I be enabled to do unto them, for this is the law and the prophets."

Above all, may I breathe, in every action,

that spirit of love and charity which worketh no ill to his neighbour, and is the fulfilling of the law. May I have a heart to feel for the woes and the sufferings of mankind; to weep with those that weep; and, so far as Thou shalt give to me the power and influence, let it be the anxious endeavour of my life to mitigate the ills which sin has brought upon them. According to my ability, may I do good unto all men; be always ready to relieve the wants of the afflicted and distressed, to vindicate the cause of the fatherless, the widow, and him that hath no helper; to advance the eternal interests of mankind, and in my humble measure to imitate the bright and holy example of Him "who went about doing good." And, O God, in every action let my eye be "single;" and whatsoever I do, let me do it heartily, as to the Lord, and not unto men; knowing that of the Lord I shall receive the reward of the inheritance; for I serve the Lord Christ.

I pray, O heavenly Father, that in all things I may be ruled and directed by Thee. "Teach *me to do* Thy will; for Thou art my God.

Thy Spirit is good; lead me into the land of uprightness." May every path of duty this day be made plain before me; and may I have grace, not only to do, but, if it be necessary, to *suffer* Thy holy will. Grant, I beseech Thee, that "the cares of this life," upon the business of which I am again about to enter, may not *unduly* press upon my mind. But, O Lord, enable me so to cast all my care upon Thee, and so to confide in that never-failing providence which ordereth all things both in heaven and in earth, that in following the calls of duty, I may be delivered from all anxious and corroding feeling as to the issue of any worldly circumstance. Yea, may I be *careful* for nothing; but in every thing by prayer and supplication, with thanksgiving, let my requests be made known unto God, and may the peace of God which passeth all understanding, keep my heart and mind through Christ Jesus. *Amen.*

TUESDAY.

"ALMIGHTY GOD, Thou hast granted me life, and favour, and Thy visitation hath preserved my spirit." And having thus far kept me, I would thankfully acknowledge Thy goodness unto me; for "who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?" "I am not worthy of the least of all Thy mercies, and of all Thy truth which Thou hast showed unto Thy servant;" but by sin and transgression have forfeited even those claims to Thy regard, which, as a creature of Thy power, I might have had upon Thee. O let a conviction of my unworthiness of thy favour so penetrate my heart, that it may enhance in my esteem the value of the blessings I hourly receive from Thee. May I look upon every mercy as the fruit of Thine *undeserved* love; and while thus regarding it, may it not only fill me *with Thy* praise all the day long, but may it

endear to me that Redeemer, through whose death and intercession alone it comes.

If it please Thee, O heavenly Father, may the mercies which I have hitherto received from .Thee be continued. O continue Thy loving-kindness unto me. Continue unto me the possessions which in Thy providence Thou hast bestowed upon me; the health which I enjoy; the friends by whom I am surrounded; and all those favours of Thine hand which under Thy blessing are so calculated to administer to my happiness here below, which, whilst I would not set my heart upon, I would endeavour to "use"* in a spirit of cheerful gratitude, and would regard as pledges of those higher and more enduring blessings, which Thou hast prepared for them that love Thee. But if at any time it shall seem meet to Thine unerring wisdom to dry up any earthly spring of consolation, or remove any earthly gourd,† may I have *grace* to bow to Thy holy will; and with a feeling of entire acquiescence in it to say, "The Lord gave, and the Lord hath

* 1 Cor. vii. 31. † Jonah iv. 7.

taken away: blessed be the name of the Lord."

As in Thy mercy Thou hast safely brought me to the beginning of this day, I pray Thee, O Lord, that throughout it I may be under Thy peculiar care, and that Thou wouldest "give Thine angels charge over me, to keep me in all my ways." And forasmuch as that I am but of "yesterday, and know nothing," in nothing may I lean to my own understanding; but having trusted in Thee, O God, with all my heart, and acknowledged Thee in all my ways, let my paths be directed by Thee. And, O heavenly Father, grant, that in every instance not only of this day, but of the remainder of my time on earth, I may see The "pillar of cloud"* going before, and pointing out the way in which I should move. Keep me, I beseech Thee, and that continually, from every rash and imprudent step, by which my conscience might be aggrieved, Thy name dishonoured, or the serenity of my soul disturbed; that through Thy perpetual grace assisting, I may be enabled, though

* Exodus xiii. 21.

in a world of danger and temptation, to "walk circumspectly; to turn not to the right hand nor to the left; to remove my foot from evil; to ponder the paths of my feet, and to let all my ways be established."

Grant that at all times, and under all circumstances, my "conversation" may be such as "becometh the gospel;" and that I may "walk worthy of the vocation wherewith I am called." Though in the world, may I not be "of the world." But by the manifestation of a spirit and temper far above it, may I make it plain to all with whom I associate, that I do not regard it as my portion; that my heart is not set upon it; but that, though duly appreciating its blessings, I am aspiring after purer pleasures, and seeking the things which are at Thy right hand for evermore.

As regards the state of my heart before Thee, may I be an "Israelite indeed, in whom is no guile." In all things, O Lord, may I be sincere and simple-minded. In simplicity and godly sincerity, and not with fleshly wisdom, but by the grace of God, may I have *my conversation in* the world. May my love

be without *dissimulation.* May I abhor that which is evil, cleave to that which is good. And, esteeming Thy commandments concerning all things to be right, may I hate every false way. Toward mankind enable me to exhibit a disposition which is at all times frank, generous, and forgiving. And O pour into my heart such love towards Thee, that loving Thee above all things I may obtain Thy promises, which exceed all that I can desire, through Jesus Christ our Lord. *Amen.*

WEDNESDAY.

"O God, it is of Thy mercies I am not consumed, because Thy compassions fail not. They are new every morning; great is Thy faithfulness." Whatever indifference may exist toward Thee in the hearts of the children of men, and however unthankful for Thy goodness, yet Thou, O Father, art daily loading them with it. By the mercies of every morning *Thou art shewing* that Thou hast not forgotten

to be gracious, and art never wearied in the bestowment of Thy favours upon them. O my God, suffer me not, I pray Thee, to be numbered amongst the indifferent or the "unthankful;"* but, amid the innumerable blessings I am hourly receiving from Thee, grant unto me a heart susceptible of Thy goodness, and which a sense of it shall constrain not only to acknowledge it with the lips, but to consecrate to Thee and to Thy glory every power and faculty which Thou hast bestowed upon me.

O God, I praise Thee that I am again permitted to behold the light of day. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." I praise Thee that the favours and mercies of Thy providence are still continued unto me; for although for my sins and transgressions Thou mightest be justly offended with me, yet, O God, Thou hast not dealt with me after my sins, nor rewarded me according to mine iniquities; but according to Thy mercies Thou hast remembered me, and according to the multitude of Thy loving kindnesses.

* Luke vi. 35.

Having thus far conducted me upon my earthly pilgrimage, O merciful Father! I beseech Thee to continue Thy protection unto me. O let Thy goodness and mercy *continue* to follow me. Leave me not, neither forsake me, O God of my salvation! but guide me by Thy counsel; uphold me by Thy Spirit; defend me by Thy providence; influence me by Thy grace; and be Thou my strong Rock, for an house of defence, to save me.

And forasmuch as I know not what a day or an hour may bring forth, of Thy great mercy prepare me for every event which in this life Thou in Thy providence mayest have prepared for me. O God! should individual suffering or distress be the cup which I am called to drink, may I receive it as coming from Thee; and bitter as may be the draught, and intensely as nature might desire its removal, yet, with a feeling of entire and heartfelt resignation to Thy will, may I be enabled not only to take it, but to say, "Nevertheless, not as I will, but as Thou wilt. The cup which my Father hath given me, shall I not drink it?" Or should I be called to lament

and to bewail the loss of those who are the objects of my fond affection and regard, and to whose society and friendship I am, under Thee, indebted for a large amount of earthly happiness, may I not be so overwhelmed with sorrow as to lose sight of those springs of consolation which Thy word has opened to the faith and hope of every *believer* in it; and which points them to a world where "there shall be no more *death*," and where sorrow and separation are known no more. But if, O Lord, I be called to pass through scenes pleasing to my heart, or if at any time the "candle of the Lord" be "shining upon my ways," grant that in the midst of it I may "rejoice with trembling," and knowing the great uncertainty of all worldly prosperity, "set not my heart upon it," but fix my hopes and expectations upon that state where all is certain, and "upon those treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." And thus, under the effectual working of Thy Spirit, and the unerring arrangements of Thy providence, O Lord

my God, may every circumstance that I meet with be made subservient to the higher interests of my soul. May my light affliction, which is but for a moment, work both in me and for me "a far more exceeding and eternal weight of glory, while I look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

And, O blessed Lord, may I be this day assisted in the faithful and conscientious discharge of the duties of the station in which Thou hast placed me. May I be enabled to perform them in such a manner as shall "adorn the doctrines of God our Saviour." Should difficulties and perplexities arise, and which at present I may not foresee, may grace, energy, and wisdom, suited to the emergency, be vouchsafed unto me. And, give me grace I pray Thee that in every action, not only of this day, but of my entire existence upon earth, I may reflect Thy glory. May I be actuated in nothing by the principles and policy of this sinful and fleeting world, but

by the holy and enduring principles of Thy word; remembering Thou hast said that while "the world passeth away, and the lust thereof, *he that doeth the will of God abideth for ever.*"

Finally, O heavenly Father, do Thou eradicate in me all envy, hatred, and uncharitableness. O let not mine eye be evil, because Thou art good; let me not inwardly repine at the wealth and prosperity with which others may be favoured, or at any of the gifts which Thou in Thy goodness mayest have bestowed upon them. *But may I love my neighbour as myself*, and be at all times actuated by that high and holy principle* which "envieth not," which "seeketh not her own," which can rejoice in the welfare of those around me, which is "the very bond of peace and of all virtues," and without which "whosoever liveth is counted dead before Thee."

Hear me, O God, in these my supplications, and when Thou hearest, answer and forgive, for the sake of Jesus Christ, my Saviour. *Amen.*

* 1 Cor. xiii. 4.

THURSDAY.

"OH! how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! How precious also are Thy thoughts *unto me*, O God! how great is the sum of them! If I should count them, they are more in number than the sand. When *I awake*, I am still with Thee." O God, I adore Thee for the manifold favours by which I am surrounded, and that "goodness and mercy" which have followed me up to the present moment. I adore Thee that, whilst many of my fellow beings have entered the eternal state since the last setting sun, and that whilst others are still pining on beds of sickness and of pain, I, though unworthy of the least of all Thy mercies, am permitted, in circumstances of much peace and comfort, to enter upon another day, and to present my morning sacrifice unto Thee. "Bless the Lord, O my soul, and all that is within me, *bless His* holy name. Bless the Lord, O

my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." O Lord, may every stream of mercy which flows to me upon earth, lead me to Thyself—the fountain from whence they all proceed, and be so sanctified unto me that, under the agency of Thy Spirit, they may be a means of preparing me for that blissful world, in which Thou dwellest, that I may drink of the "river of Thy pleasure," and be "abundantly satisfied with the goodness of Thy house, even of Thy holy temple."

But as I am yet in a world of danger, and of sin; and am every where beset by snares, difficulties, and temptations, O heavenly Father! I need the daily, yea, hourly care of Thy providence and grace. Let, then, I pray Thee, Thy providence be over me, and that for good. O "make an hedge about me, and about all that I have, on every side." Suffer

"no evil to befall me, neither plague to come nigh my dwelling." But if it accord with Thy holy will, may I this day be defended from every danger. May I be protected in my going out and in my coming in; and not only may my life and health be preserved, but all those social and domestic comforts by which I am surrounded be continued to me. And graciously hear me, that "those evils which the craft and subtlety of the devil or man worketh against me, may be brought to nought, and by the providence of Thy goodness they may be dispersed."

And, O that Thy grace may continue to keep me! "Keep me from evil, that it may not grieve me." "Set a watch, O Lord, before my mouth, keep the door of my lips." "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity, and let me not eat of their dainties." "Keep back Thy servant also from presumptuous sins; let them not have dominion over me, neither let me regard iniquity in my *heart*, but cleanse thou me from *secret* faults."

Holy Father, may I not only be defended

from every evil, and kept from every sin, but be always excited to that which is good. May I "follow after righteousness, godliness, faith, patience, meekness." May I "give all diligence, to add to my faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity;" and oh! "may these things be in me, and abound, that I may be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ;" "so may an entrance be administered unto me abundantly into His everlasting kingdom." O my God, may I be continually aiming at perfect excellence, at a perfect resemblance to Thy image, at a perfect conformity to Thy will, and O never may I be "satisfied" until I "behold Thy face in righteousness, and awake with Thy likeness."

Finally, O heavenly Father, may I this day be kept continually in Thy fear! O put Thy fear in my heart, that I may not depart from Thee. Grant especially, that in my worldly *avocations,* and while labouring for the "meat

that perisheth," I may so feel its influence within me, that it may restrain me from every action at all injurious toward others, or displeasing to Thyself. And I pray, O Lord, that this day, I, and all that are near and dear to me, may, in our several stations and employments, so order our walk and conduct amongst men, that by Thy grace we give no occasion of offence to any, either small or great. But when the shadows of the evening shall again set in upon us, may we lay ourselves down to rest with a conscience that is "void of offence both toward God and toward man." Grant these things, O Lord, for Thy Son our Saviour, Jesus Christ's sake. *Amen.*

FRIDAY.

"O LORD, my God, Thou art very great, Thou art clothed with honour and majesty." "Among the gods there is none like unto Thee, O Lord: neither are there any works like unto Thy works. All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. For Thou art great, and doest wondrous things: Thou art God alone." O that this morning Thou wouldest inspire me with a spirit of true devotion, that the sacrifice which I offer may not be the formal homage of the lips, but the intense exercise of the heart, such as shall be acceptable unto Thee, through Christ Jesus. And, O Lord God, while I endeavour to draw near to Thee in this holy exercise, be pleased to draw near to me. O "meet with me, and commune with me, from off the mercy-seat," and vouchsafe unto me, I pray Thee, so keen a sense of Thy *presence and* Thy love, that this hour of my

devotion may be a time of refreshing to me, and one to be remembered.

As the Source and Fountain of all Good, let the desire of my heart be toward Thee, and fill me, I pray Thee, with that overwhelming affection for Thee, which shall enable me both to feel and to say, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee: my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." O my God, all the day long may I live and act as in Thy immediate presence. May Thy glory be the stedfast object of my pursuit. May all that I do have reference to it; and all my works be begun, continued, and ended in Thee. Amid the attractions and occupations of earth, let it be my exalted privilege to "walk with God;" to maintain a spirit of true and unaffected piety; to commune with Thee in Thy works, ways, and dispensations; to "love the thing which Thou commandest, and desire that which Thou dost promise; *that so,* among the sundry and manifold

changes of the world, my heart may surely there be fixed, where true joys are to be found."

Merciful Father! as in Thy providence Thou hast "safely brought me to the beginning of this day. Defend me in the same with Thy mighty power, and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings may be ordered by Thy governance, to do always that is righteous in Thy sight." And forasmuch as I know not what a day "may bring forth," prepare me, I pray Thee, for the events that may befal me. Assist me in any trouble or adversity that may oppress me. Direct me in any step that may be uncertain or perplexing. Strengthen me for any duty that may be difficult or painful. And let not the faith and courage of my mind be so overpowered by any calamity or temptation which may arise, that I cast away my confidence in Thee, or swerve from the path of obedience to Thee. But, O Lord, grant that my heart may be so unalterably fixed on Thee, my God, and so strongly fortified by the prin-

ciples of Thy Word, that I be not "afraid of evil tidings," that I faint not in the time of conflict or adversity; but be able to "withstand in the evil day, and having done all, to stand."

O Lord, I humbly pray Thee to "make me perfect in every good work to do Thy will, working in me that which is well-pleasing in Thy sight." But, above all, do Thou pour into my heart that "most excellent gift," without which Thou hast taught me that all my doings are nothing worth—the "gift of charity;" that while my affections are fixed *supremely* upon Thyself, toward mankind I may "put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." O may I be merciful as Thou art merciful. May I "recompense to no man evil for evil, but do good to them that hate me, and pray for them which despitefully use me, and persecute me";—"If mine enemy hunger, may I feed him; if he thirst, give him drink: for in so doing I shall heap coals of fire on his head." O may I be not "overcome of evil, but overcome evil with good."

Finally, so long as Thou, O God, art pleased to continue my existence upon earth, may I avail myself of every opportunity "to do good." "To do good and to communicate," let me "not forget;" for "with such sacrifices Thou art well pleased." But "whatsoever mine hand findeth to do, let me do it with my might." O may I be "instant in season, out of season, always abounding in the work of the Lord." In Thy providence, may I be made the honoured instrument of "saving souls from death," of "turning many to righteousness," and of advancing the eternal interests of the generation in which I live. And when I have glorified Thee on the earth, and have finished the work which Thou givest me to do, O grant that my departure may be in peace. In passing through the valley of the shadow of death, may I fear no evil; but, with humble confidence, be enabled to yield up my spirit unto Thee, from whom I have received it, and, through the death and mediation of Him who came into the world "to *save sinners*," anticipate, with joyous hope, *its admission into* the heavenly kingdom.

Hear my prayer, O Lord, at this time, and that not only for myself, but for all mankind. O pour out Thy Spirit upon all flesh; hasten the coming of Thy kingdom upon earth, and "let the people praise Thee, O God, *yea, let all the people praise Thee.*" I humbly offer up all my petitions in the name and for the sake of Jesus Christ my Lord and Saviour. *Amen.*

SATURDAY.

O BLESSED and holy God, who art "clothed with light as with a garment," who art seated upon the throne of universal power, and "who doest according to Thy will in the army of heaven, and among the inhabitants of the earth," I adore the infinite greatness of Thy character, I adore Thine awful and incomprehensible majesty, and pray that I may be ever filled with a feeling of devout and *holy* awe whenever I attempt to draw near to Thee. O let me not be "rash with my mouth, *and let not* mine heart be hasty to utter any

thing before God: for Thou, O God, art in heaven, and I upon earth: therefore let my words be few."

I bless Thee, O Lord, for my creation, preservation, and all the blessings of this life; "for Thou, O God, hast made me, and Thine hands have fashioned me together round about." "By Thee have I been holden up from the womb: Thou art He that took me out of my mother's bowels:" and while a thousand have fallen at my side, and ten thousand at my right hand, "Thy visitation hath preserved my spirit." "I am as a wonder unto many, but Thou art my strong refuge." But, above all, I bless Thee for Thine inestimable love in the redemption of the world by Jesus Christ, and for "a good hope through grace," of an interest in it. I bless Thee, O Lord, if, amid the consciousness which I have of my exceeding sinfulness before Thee, I can indulge the hope that my sins, "though many, are all forgiven." I bless Thee if, under the pressure of earthly sorrows and distresses, I can not only look upward to a happier world, but by faith can

anticipate the period when, through the merits of Thy Son, Thou wilt receive me into it. And, O my God, I pray, that whatsoever of earthly good Thou mayest withhold from me, Thou wouldest at no time withhold the inestimable blessings of pardon, purity, and hope of heaven.

I humbly thank Thee, O Lord, that Thou hast preserved me through the past night, and renewest Thy goodness unto me this morning. Take me into Thy guidance and protection during this day: in all things direct and rule my heart, and so influence me by Thy grace, that in every thing I think, and speak, and do, "I may do always that is righteous in Thy sight." O my God, may I this day have my conversation honest amongst men; may I "walk uprightly, and work righteousness, and speak the truth in my heart; may I backbite not with my tongue, nor do evil to my neighbour, nor take up a reproach against my neighbour." But may I be true and just in all my dealings, charitable, and humane in all my actions, "doing unto others as *I would* that they should do unto me."

Especially, O Lord, forbid that in my worldly calling I fall under the influence of that spirit which "maketh haste to be rich:" but having food and raiment, may I be therewith "content." Above all, may I be actuated by that unshaken confidence in Thy never-failing providence, and in its just arrangements, which in *every* condition, and in the face of every temptation, shall incline my heart to "wait upon the Lord, *and keep His way.*" May I remember that "a man's life consisteth not in the abundance of the things which he possesses;" that "better is a little with righteousness, than great revenues without right;" that "better is a little that a righteous man hath, than the treasures of many wicked;" and that the "blessing of the Lord it maketh rich, and he addeth no sorrow with it." Whatsoever then, O Lord, of this world's goods I may acquire, let me not acquire them by injustice or oppression, by fraud or subtlety; but only in connexion with the testimony of a conscience which is *void of offence both toward God and toward man.*

Finally, O Lord, I pray, that amid the

diversified engagements of this life and its engrossing cares, I may remember the solemn declaration, "One thing is needful," and that it would not profit me if I should gain the whole world, and, after all, lose my own soul. Let, then, I beseech Thee, the care of the soul be the great business of my life. Oh! from it let neither the allurements of the world divert, nor its anxieties distract me; but grant that in the face of every obstacle, however great, I may steadily pursue its eternal interests, and "so pass through things temporal, that I finally lose not the things eternal."

Hear these my prayers, O Lord, and do for me above what I can ask or think, for the sake of Jesus Christ, my Saviour. *Amen.*

EVENING PRAYERS.

SUNDAY.

"How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings." "O God, Thou art good to all, and Thy tender mercies are over all Thy works." "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee; they shall speak of the glory of Thy kingdom, and talk of Thy power: to make known to the sons of men Thy mighty acts, and the glorious majesty of Thy kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." O Lord, I bless Thee for the mercies which I have this day received from Thee. I bless Thee for the continuance *of my health,* and of all those temporal bene-

fits which I hourly stand in need of. For even as regards these lesser mercies, Thou, O Father, art daily loading me with them. But especially would I bless Thee for the privileges which I have enjoyed. Oh! I would bless Thee for the opportunity which Thou hast given me of going with "the multitude to keep holy day," of entering Thy house of prayer, of associating with Thy people, and uniting with them in the "voice of joy and praise." And forasmuch as Thou hast thus favoured me, may Thy blessing rest upon the exercises in which I have engaged. O suffer not any hallowing influence they may have had upon me, to be "as a morning cloud, and as the early dew, which goeth away;" but may it abide with me for ever, and produce within me those "fruits of righteousness, which are to the glory and praise of God."

May the rest which I have this day been permitted to enjoy, elevate my thoughts to that which remaineth for Thy people, when, away from the toils and sufferings of this *mortal life*, they shall enter Thy blissful

presence; and, O, my God, may the joy which I have felt in the worship and service of Thine earthly temple, fill me with a holy longing for that which is above. "Blessed are they that dwell in Thy house: they will be still praising Thee." But so long as Thou art pleased to continue my existence upon earth, may I hail the return of these holy seasons. May I "love the habitation of Thy house, and the place where Thine honour dwelleth." May I be glad when they say unto me, "Let us go into the house of the Lord." And may such be the intensity of my desire after it, that with Thy servant David I may exclaim, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. For a day in Thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

O blessed God, I pray that the word which I have this day heard with my outward ears, may, through Thy grace, be so grafted *inwardly in my* heart, that by it I may be

strengthened for every duty, be supported under every trial, be defended against every temptation, be "perfect, thoroughly furnished unto all good works." To this end, O holy Father, let me be a doer of the word and not a hearer only, deceiving mine own self, remembering that Thou hast said, "If any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Enable me, then, O God, I beseech Thee, to be a "*doer* of the word," and in my walk and conduct to illustrate and exhibit the holy influence of the doctrines which it contains. O may I be an "epistle known and read of all men." May I walk worthy of the Lord unto all pleasing, "and let my light so shine before men, that they may see my good works, and glorify my Father who is in heaven."

Holy Father, wheresoever this day Thy

word has been dispensed, may it be productive of great good. O let not the labours of Thy servants be "in vain." But "let Thy work appear unto Thy servants, and Thy glory unto their children; and let the beauty of the Lord our God be upon them, and establish Thou the work of their hands upon them; yea, the work of their hands establish Thou it." And O grant that the seed which they have this day sown—it may be in weakness and amidst many tears—may not be lost; but having fallen into "good ground," may take root downward and bear fruit upward, "some thirty fold, some sixty, some an hundred." And O let the knowledge of Thy Son and His "great salvation" continue to be made known yet more and more, until it "fill the face of the world with fruit," and "men shall be blessed in Him, and all nations shall call Him blessed."

O merciful Father, I now implore Thee to pardon the imperfections of the past day, to wash away all my sins in Jesu's blood, to take me, and all that are near and dear to me, into Thy protecting care this night—

"for Thou, Lord, only, makest us dwell in safety"—to be our God for ever and ever, and our Guide even unto death; and this I beg for Jesus Christ His sake. *Amen.*

MONDAY.

"O LORD, let my prayer be set before Thee as incense, and the lifting up of my hands as the evening sacrifice." And as in Thy providence Thou hast safely brought me to the termination of this day, and hast again permitted me to draw near unto Thee, I pray that Thou wouldest enlighten my understanding to ask of Thee the things that shall be for my good; and wouldest endue me with the spirit of true devotion, that I may be enabled to ask for them in that way which, through the mediation of Thine only-begotten Son, shall be acceptable unto Thee.

O Lord, I esteem it as an inestimable privilege that by prayer and supplication I am permitted to make my requests known unto

Thee. And being deeply conscious that spiritual blessings are of the highest importance to me, and that without them the greatest abundance of earthly good could not make my condition either safe or happy, in all my approaches unto Thee, I would ever make them the subject of my chief petition. Oh! grant, then, I implore Thee, the communication of these blessings unto me. Grant unto me the forgiveness of every sin; the cleansing of my heart from every impurity; the dignity of relationship to Thee; the indwelling of Thy Spirit within me, with all His enlightening, elevating, and invigorating influences; and such a conviction of my individual interest in Thy love and favour, as shall not only keep my mind in peace amid the sundry and manifold changes of the world, but shall enable me to rejoice in hope of Thy eternal glory, and to look forward with humble, yet sure and certain confidence, to a final acceptance with Thee.

Having vouchsafed me these higher blessings, the possession of which Thou hast made indispensable to the safety and happiness of my

spirit, O merciful Father, I pray Thee bestow upon me that amount of earthl good as may be most "convenient for me Seeing that in this particular I am altogethe ignorant—for, "O Lord, who knoweth wha is good for man in this life, all the days oi his vain life, which he spendeth as a shadow?" —may I never, without a feeling of submission to Thy will, solicit any earthly blessing, or attempt to specify the extent of earthly prosperity with which Thou shouldest favour me. Under the conviction that if I aim at Thy glory, and seek first the interests of Thy kingdom, all needful things shall be added unto me, O Lord, my God, may I leave myself and the arrangement of my circumstances entirely with Thee; be living as to this world "without carefulness;"* and make it the absorbing business of my life to "glorify Thee on the earth, and finish the work which Thou givest me to do."

Ere I again retire to rest, I would bless Thee, O God, for the mercies which Thou

* 1 Cor. vii. 32—Αμεριμνος: "Free from care or solicitude."

hast this day bestowed upon me, and the goodness which Thou hast made to pass before me. For how great is Thy goodness! and how manifold are the favours I am daily receiving from Thee! Oh! "blessed be the Lord, who daily loadeth me with benefits, even the God of my salvation." And having once more laden me with Thy "benefits," I beseech Thee, O Lord, "give me that due sense of these and all Thy mercies, that my heart may be unfeignedly thankful; and that I show forth Thy praise, not with my lips only, but in my life, by giving up myself to Thy service, and by walking before Thee in holiness and righteousness all my days." But for any *special mercies* which I have this day received from Thee, or for any *special interpositions* of Thy providence in my behalf, O Lord, I would this night offer my *special tribute* of praise unto Thee. And pray that a sense of it may so affect my heart, that I may lay myself down to sleep with thankfulness to Thee for this Thy goodness, and with a holy determination, if permitted to enter upon the *commencement* of another day, again to pre-

sent myself, body, soul, and spirit, "a living sacrifice, holy, acceptable unto Thee, which is my reasonable service."

And now, O heavenly Father, I beseech Thee, by Thy great mercy, defend me from all perils and dangers of this night. Vouchsafe me quiet and refreshing sleep, that I may be fitted for the duties and employments of the ensuing day. Inspire me with holy thoughts and feelings. Enable me to "commune with my own heart upon my bed, and be still;" and if Thou shouldst "hold mine eyes waking," may I "meditate on Thee in the night watches." And when I have gone through my days of labour and pilgrimage upon earth, O let me enjoy everlasting rest and peace in Thine heavenly kingdom, through the merits and for the sake of Him who has suffered, the Just for the unjust, that He might bring us to God. *Amen.*

TUESDAY.

"HEAR my prayer, O Lord, give ear to my supplications: in Thy faithfulness answer me, and in Thy righteousnesses; and enter not into judgment with Thy servant; for in Thy sight shall no man living be justified." O God, forasmuch as the best deeds of my life are all imperfect, and my righteousnesses "as filthy rags," it is not in my own name, or on account of any worthiness of which I am conscious, that I venture before Thy awful Majesty; but in His name and on account of His worthiness whom Thou "hearest always," with whom Thou art at all times "well pleased," and who is the Advocate with Thee for sinful man, even "Jesus Christ the righteous." For His sake, O merciful Father, I implore Thee, look down upon Thy sinful and erring creature. Though deserving of Thy wrath, yet "cast me not away from Thy presence. Put not Thy servant away in anger. Take not Thy Holy Spirit from me." But regard me, I *beseech Thee,* with that tenderness and com-

passion, which Thou art ever wont to manifest toward those who humble themselves before Thee, and "Remember me, O my God, for good."

And now that I am before Thy throne of grace, I once more acknowledge my dependence upon Thee. Upon Thy providence, O Lord, am I dependent for the mercies of this life, and upon Thy grace and Spirit for that which is essential to prepare me for a better. Withhold not, then, I beseech Thee, Thy favours from me; but vouchsafe me the things which are needful for me while here below, and such a measure of Thy grace as shall enable me to continue in the ways of holiness, to resist the allurements by which I am surrounded, to "abstain from all appearance of evil," not to "cast away my confidence which hath great recompense of reward, but that holding the beginning of my confidence stedfast unto the end," I may finally appear amongst that holy multitude, which have "overcome by the blood of the Lamb, and by the word of His testimony."

Grant, holy Father, that at no time I may

allow myself to rest in the attainments which through Thy grace I am enabled to make; "but forgetting those things which are behind, and reaching forth unto those things which are before, I may press toward the mark for the prize of the high calling of God in Christ Jesus." Every day may I be advancing in the ways of righteousness. Every day may the fruits and virtues of Thy Spirit be increased and grow within me; and seeing that at the ending of every day I am necessarily brought nearer to another state, O that in spirit, temper, and disposition, it may find me yet more and more prepared for that world of purity and love in which Thou dwellest. To this end, vouchsafe, O holy Father, that "my love may abound yet more and more, in knowledge and in all judgment; that I may approve things that are excellent, that I may be sincere and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God"; and that mine may be as the path of the just, which is as "*the shining light*, that shineth more and *more unto the* perfect day."

O merciful Father! as in every duty I am conscious of much imperfection, and of having in many things offended against Thy holy law, I pray that whatsoever within me Thy pure and holy eyes have this day seen amiss, Thou wouldest pardon and forgive. Forgive me, I beseech Thee, those things of which my conscience is afraid; and forasmuch as I hope for forgiveness for the trespasses of which I am guilty, enable me from mine heart to forgive the trespasses of others against myself. Oh! if this day my mind has been at all ruffled or excited by unjust or ungenerous conduct, may it now be calmed; may the soothing influences of Thy Spirit descend upon it; and "let not the sun go down upon my wrath."

Finally, O Lord, teach me to live from day to day, as I shall wish to have lived when I come to die. O may my "loins be girded about, and light burning, and I myself like unto men that wait for their Lord; that when He will return from the wedding and knocketh, they may open unto Him *immediately*;" *and this I* beg for Jesus Christ His sake. *Amen.*

WEDNESDAY.

"UNTO Thee lift I mine eyes, O Thou that dwellest in the heavens!" "Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein: and Thou preservest them all, and the host of heaven worshippeth Thee." O God, may the infinite greatness of Thy character at all times inspire me with fear and reverence; but especially may I be so inspired in every attempt to draw near to Thee. In all my approaches to Thy awful Majesty, may I remember that I am venturing into the presence of Him before whom the seraphim cover their faces with their wings, and cry one unto another, saying, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." But, O Lord! while I draw near to Thee with a feeling of awe and reverence, may I do it with one of *holy* familiarity. *May I feel* toward Thee the confidence of a

child. Amid the splendour and awful greatness of Thy character, O may I be enabled to look up to Thee, and to address Thee as "our Father who art in heaven," and to consider that "like as a father pitieth his children, so, O Lord, Thou pitiest them that fear Thee; for Thou knowest our frame, Thou rememberest that we are dust."

As unto a kind and indulgent father, I would therefore draw near unto Thee. For the sake of Him through whose death and mediation I, though full of guiltiness and sin, have this boldness of access unto Thee, and am thus permitted to regard Thee, would humbly, yet fervently, beseech Thee to *look* upon me. O God, "in Thy favour is life," and "Thy loving-kindness is better than life;" and if Thou art pleased to shine into my soul, and make me full of joy with Thy countenance, Oh this will put gladness in my heart, more than in the time that their corn and their wine increased. Not only will it make me joyful in every circumstance and condition in which I may be placed on earth, *but will,* above all, prepare me for that open

vision of Thy face which will be the final happiness of those that love Thee, and which alone can satisfy the desires that Thou hast Thyself implanted in the souls which Thou hast made. Be pleased, then, O heavenly Father, I beseech Thee, to "make Thy face to shine upon Thy servant;" to vouchsafe me a sense of Thy pardoning mercy; to "remember me with the favour that Thou bearest unto Thy people;" and "visit me with Thy salvation."

And O that Thou wouldest not only show Thy mercy unto me, and grant me the pardon of all my sins, but wouldest give me grace to subdue them for the time to come, and to amend my life according to Thy holy word. O my God, may I be conscious of a growing abhorrence to every thing that is bad; may sin in every form and shape be the abominable thing which my soul *hateth*; with Thy servant David may "I esteem all Thy precepts concerning all things to be right, and *hate every false way*." May I renounce "the hidden things of dishonesty, and have no *fellowship* with the unfruitful works of darkness;" may I "come out from the world,

and be separate, and touch not the unclean thing;" and may holy feelings and holy principles be every day acquiring so much strength and ascendancy within me, that no iniquity shall have dominion over me; but, being delivered from the power of *every sin*, I may become "the servant of righteousness, have my fruit unto holiness, and the end everlasting life." And O that the "grace that bringeth salvation, and hath appeared to all men," may evermore enable me "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

O God, I again beseech Thee to prepare me for the coming of Thy Son Jesus; and grant, I pray Thee, that "when He shall appear," I may be "like Him," and "see Him as He is." To this end, O holy God, may I "give diligence, that I may be found of Him in peace,

without spot, and blameless." May I "watch therefore, and pray always, that I may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." And O grant that I may be of that favoured number who have oil in their vessels with their lamps, and who, when at midnight there is a cry made, "Behold, the Bridegroom cometh: go ye out to meet Him," shall arise and trim them, go forth to meet Him, and enter with Him into His kingdom.

I praise thee, O Father, for the mercies of another day, and implore Thy protection during the night. Take me, I beseech Thee, under the wing of Thy providence, and grant that this night nothing may arise which shall at all injure or affright me. And may the protection which I have sought for myself be extended to all for whom I should pray. Oh! "suffer no evil to befal them, neither plague to come nigh their dwelling;" but by Thy great goodness may they be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

THURSDAY.

"O LORD, when I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" O God, I acknowledge my littleness in Thy sight; especially do I acknowledge my unworthiness of Thy regard, as a sinful, fallen creature. For, O God, "I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." And were I to look at my sinfulness alone, I could not venture into Thy presence, or so much as "lift up mine eyes to the place where Thine honour dwelleth." But, O Lord, Thou art a Being of infinite compassion. Not only dost Thou "*humble* Thyself to behold the things that are in heaven and in the earth," not only dost Thou *bow down* Thine ear and hearken unto the prayers of Thy creatures, but "Thou, O Lord, art good, and *ready to forgive*, and plenteous in mercy *unto all* them that call upon Thee;" Thou

"art nigh unto all them that are of a broken heart, and saveth such as be of a contrite spirit;" and "him that cometh unto Thee Thou wilt in no wise cast out." Seeing, then, Thou art thus accessible to the meanest and most unworthy, O God, I again venture to draw near to Thee, "even to Thy seat," to prefer my supplications before Thee, and pray that the words of my mouth, and the meditation of my heart, may be acceptable in Thy sight, through Jesus Christ, my strength and my redeemer.

And "forasmuch as without Thee, I am not able to please Thee," O God, I pray that "in all things Thy Holy Spirit may direct and rule my heart;" that "Thy grace may always prevent and follow me, and make me continually to be given to all good works:" and that Thou wouldest "mercifully grant unto me such a measure of Thy grace, that I, running the way of Thy commandments, may obtain Thy gracious promises, and be made a partaker of Thy heavenly treasures." "Teach me, O Lord, the way of Thy statutes; and may I keep it unto the end." "Give me under-

standing that I may keep Thy law, *yea, that I may observe it with my whole heart.*" "Make me to go in the path of Thy commandments; and therein may I delight." "Incline my heart unto Thy testimonies, and not to covetousness." "Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way."

Amid the many engagements and attractions of this present life, grant, holy Father, that I lose not sight of my eternal interests, or at any time forget that "one thing is needful." But increase and multiply upon me, I beseech Thee, Thy mercy, that Thou being my Ruler and Guide, I may choose "that good part which shall not be taken from me;" may secure to myself an interest in that "inheritance, which is incorruptible, and undefiled, and that fadeth not away." O God! may my treasure be in heaven, and *there* may my heart be also. "May I seek those things which are above, where Christ sitteth on the right hand of God." May I set my affection on things above, not on things on the earth. And "when

Christ, who is our life, shall appear," O! may I "also appear with Him in glory."

O Lord Jesu Christ, of Thy great mercy, both deeply and permanently impress upon my conscience my accountability to Thee for the right occupation of the "talents" which Thou hast given me; and grant, I beseech Thee, that, by Thy continual grace, I may so "occupy till Thou come," that "in the last day, when Thou shalt come again in Thy glorious majesty to judge both the quick and dead," I may give my account "with joy, and not with grief," and may hear Thee say unto me, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Hear my prayers this night, O God; and that not only for myself, and in behalf of the prosperity of my own soul, but in behalf also of others. Hear them, I beseech Thee, in behalf of all with whom I am connected by the ties of nature or of friendship, and grant that their souls may "prosper and be in health;" that they may be evermore guided and governed

by Thy good Spirit; that they may be adopted into Thy family upon earth, and "numbered with Thy saints in glory everlasting." Hear them in behalf of all those who may be "any ways afflicted or distressed in mind, body, or estate;" and vouchsafe them the grace which they stand in need of, "giving them patience under their sufferings, and a happy issue out of all their afflictions." Hear them in behalf of a world which "lieth in wickedness," and hasten, I beseech Thee, that happy and predicted day, when there shall be "no more curse," and no more sin, but when "Thy way shall be known upon earth, and *Thy saving health among all nations.*"

Take me this night, O God, I beseech Thee, into Thy kind protection, and do for me exceeding abundantly above all that I can ask or think, for Jesus Christ His sake. *Amen.*

FRIDAY.

O LORD, Thou art "high and lifted up, and Thy train filleth the temple." "To Thee all angels cry aloud, the heavens, and all the powers therein. To Thee Cherubim and Seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of the majesty of Thy glory." O God, I acknowledge, and that with unfeigned humility, that I am far from Thee in spirit, temper and disposition; that I have erred and strayed from Thy ways like a lost sheep; that I have followed too much the devices and desires of my own evil heart; that I have offended against Thy holy laws; that I have left undone those things which I ought to have done! and that I have done those things which I ought not to have done, and that there is no health in me. But, O God! amid the sense which I have of my exceeding sinfulness in Thy sight, and most grievous departures from Thee, I rejoice that Thou "hearest prayer;" that to even the chief of

sinners, a "way of access" unto Thee is opened, and that "there is forgiveness with Thee, that Thou mayst be feared." Pardon then, I implore Thee, the sins which I have committed. Oh, let not the disobedience and transgression of which I am guilty receive their just recompense of reward. "For, if Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" But grant that my sins, "though many, may be forgiven," that henceforth there may be, "no condemnation" to me; and that through believing in the name of Thy Son Jesus, I may be "justified from all things, from which I could not be justified by the law of Moses."

O blessed God, grant that I no more remain at a distance from Thee; that I no more forsake Thee, "the fountain of living waters;" that I be no more "alienated and an enemy in my mind by wicked works;" that I be no more a "stranger and foreigner, but a fellow-citizen with the saints, and of the household of God; being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

And being made *nigh* by the blood of Christ," being brought into a state of nearness to, and communion with, Thee, O let the whole of my future life be one of entire devotedness to Thee. O God, let the time past of my life suffice me to have wrought the will of the Gentiles: henceforth may I be *entirely* and wholly Thine; may Thy service be my *constant* and *supreme* delight, may "my *meat* be to do the will of Him that sent me, and to finish His work;" and whether, therefore, I eat or drink, or whatsoever I do, may I do all to the *glory of God.*

And that I love not the world, neither the things that are in the world, O God, may I be deeply and abidingly impressed with their sinfulness and insufficiency. Oh, may I remember that "if any man love the world, the love of the Father is not in him;" may I remember that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and *the world passeth away, and the lust thereof.*" Especially, may I remember "that the friendship of the world is

enmity with God," that "whosoever therefore, will be the friend of the world, is the enemy of God." And, oh! may these awful considerations be so impressed upon my heart, that I suffer not my affections to be engrossed by those things which Thou forbiddest, or be at friendship with that which is "enmity" with Thee. But, by Thine Almighty help, may I be enabled to renounce the world and its vanities; to "confess that I am a stranger and pilgrim on the earth;" to "declare plainly that I seek a country, that is, an heavenly," "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," having "respect unto the recompence of the reward."

Forasmuch as I know not "when the Master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning," O my God, may I be in a state of continual preparation for it. O let me not sleep as do others, but watch and be sober. Let me not say in my heart, with the unprofitable and wicked servant, "My Lord delayeth His *coming*,"—but "be *waiting* for the Lord from

heaven;" be "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." And O may I be that "faithful and wise servant," whom his Lord, when He cometh, shall find *occupied* in His work, and whom He shall make "ruler over all His goods."

I implore Thy blessing, O merciful God, upon my beloved relatives and friends. O bless them, I pray Thee, with all spiritual blessings, in heavenly places in Christ Jesus, and grant that they may be found among the number of Thy people in the day when Thou makest up Thy jewels. I implore it upon the land in which I live, and upon the various orders and degrees of society of which it is composed; but upon those especially whom, in Thy providence, Thou hast placed at the helm of its affairs; and pray that "all things may be so ordered and settled, by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all genera-

tions." I implore it upon all mankind, and "*that it may please Thee to have mercy upon all men.*"

Hear me, O God, in these my supplications, and take both me and all that belong to me into Thy fatherly care and protection this night; for the sake of Jesus Christ my Saviour. *Amen.*

SATURDAY.

"O Lord of hosts, blessed is the man that trusteth in Thee." "Our fathers trusted in Thee: they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded." O God, amid the sundry and manifold changes of the world, I rejoice in the immutability of Thy character, in the immutability of Thy love, and in the immutability of Thy purposes; I rejoice that *Thou art* "the same yesterday, to-day, and

for ever." "The Father of lights, with whom is no variableness, neither shadow of turning." I rejoice that the guidance and protection which Thou affordest to Thy people in the days that are past, Thou art still affording to those who put their trust and confidence in Thee, and, with devout and holy thankfulness, would acknowledge "It is of the Lord's mercies that I am not consumed, because His compassions fail not,"

O God, I adore Thee that Thou hast safely brought me to the termination of this week, and pray that the events which I have met with in it, whether of a pleasing or painful kind, whether favourable or adverse to my immediate interests, may tend to the same important end, and *work together for my good.* O may the fruit of every dispensation be to take away sin; may the effect of it be greater holiness of heart, greater conformity to Thy image, greater deadness to the world, greater nearness to Thyself, together with more ardent and intense desires to "behold Thy *face in righteousness,*" to associate with the *holy company* before the throne, and dwell *for ever in Thy* love.

And that I do not misimprove my time on earth, or neglect rightly to occupy the talents which Thou hast given me, O God, I beseech Thee, impress yet more and more upon my conscience, the obligations I am under of living not to myself, but "unto Him who died for me, and rose again." O grant that the force of that solemn declaration, "And ye are not your own, for ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God's," may be so felt within me, that I may be always acting upon it. O God, may every faculty which I possess be consecrated to Thee; may every endowment, whether of body or of mind, be consecrated to Thee; may the influence which Thou hast given me be consecrated to Thee; may the gifts and possessions of Thy Providence be consecrated to Thee; "of Thine own, may I give to Thee;" and, oh! whatever be the duty in which I engage, whether in public or in private, whether in the church, the family, or the world, may Thy glory be the end and object—the *exclusive object* at which I aim.

O heavenly Father, I beseech Thee, of Thy great goodness, prepare me for the duties and solemnities of the coming Sabbath. If permitted to enter upon it, O may I rejoice in its return, may I call the Sabbath a *delight*, the holy of the Lord, *honourable;* and may I honour Thee throughout it by "turning away my foot from the Sabbath, from doing my pleasure on Thy holy day, by not doing my own ways, nor finding my own pleasure, nor speaking my own words;" but by delighting myself in Thee, my Creator and Redeemer, and by an entire devotedness of soul to Thy worship. O God, may I indeed be "in the spirit on the Lord's day," and in it may I be favoured with that holy calmness which shall be both a pledge and foretaste of the "rest" that remaineth for Thy people.

Finally, O Lord, I implore Thy blessing upon all Thy people, wherever they may assemble and meet together on the ensuing Sabbath. Vouchsafe them Thy blessed Spirit; and may He come down upon them "like *rain upon the* mown grass; as showers that *water the earth.*" Bless especially, I beseech

Thee, Thy universal Church with an increase of true religion; and hasten, O hasten the time when "*Thy kingdom shall come, and Thy will be done in earth, as it is in heaven.*" Hear me, O God, in these my imperfect prayers, which I offer up in the name of Jesus Christ my Saviour. *Amen.*

OCCASIONAL PRAYERS.

A PRAYER FOR SELF-DEDICATION.

"O God, the God of the spirits of all flesh," "in whose hand is the soul of every living thing, and the breath of all mankind," to Thee I am indebted for the existence which I possess; "Thine hands have made me, and fashioned me together round about; Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in Thy book all my members were written, which in continuance were fashioned, when *as yet* there was none of them." Above all, *O God, Thou hast* made me an intelligent and

active spirit; Thou hast placed me in the scale of creation "a little lower than the angels;" Thou hast "crowned me with glory and honour." O God, may I never forget the obligations I am under for the existence which I possess, and for the innumerable benefits with which it is accompanied. O may I regard it, and that, notwithstanding the sorrowful and humiliating circumstances with which it is for a while attended, as an invaluable blessing; and may it be the prevailing desire of my heart, that it should be made subservient to the end for which Thou hast bestowed it upon me. O God, may I remember that the end of existence is to glorify Thee; that the *design* for which Thou hast given to Thy creature man those intellectual and moral powers which have so elevated his nature, is that they may be consecrated to Thy service; that his affections may be fixed supremely upon Thyself, and that every faculty which he possesses may be devoted to Thy praise. And oh! seeing that in a vast multitude of instances *this is* not the case, but that, through the

power of sin within them, many of Thy creatures are going astray from Thee, are expending the energies of their existence in inferior pursuits, and are devoting it to objects foreign to Thy glory, O God the Lord, let it be the subject of my constant prayer, that so large a portion of Thy grace may be vouchsafed unto me, that I may not fail in the end and purpose of my being; but that, having been enabled to consecrate it to Thee, from whom I have received it, and to finish the work which Thou givest me to do, I may, through the merits of Thy Son, be accounted worthy to enter Thy holy habitation, and to associate with those pure and happy spirits, who behold Thee in Thine uncreated glory, who serve Thee day and night in Thy temple, and upon whom Thine unclouded favour is ever resting.

O holy and blessed God, of Thy great mercy, I beseech Thee, accept the dedication which, under a deep feeling of my obligations, I now make of myself to Thee; for, to Thee I am indebted, not only for the existence which I possess, and for those intellectual

and moral powers which have lifted me above the brutes that perish, but for any talent or endowment by which I may be distinguished among my brethren of mankind. And, forasmuch as there is nothing belonging to me but what I have received from Thee, *Of Thine own, O God, I would give to Thee.* Accept then the surrender which I now make, and grant that, through Thy continual help, I may adhere continually unto it. O let not even a solitary action of my future life be inconsistent with this solemn consecration of myself to Thee; but in *every thing*, O God, may it be my endeavour to please Thee. Whatever be the circumstances in which I am placed, or the duties I am required to fulfil, O may Thy glory be kept steadily in view, and may I so "occupy" the talents with which Thou hast entrusted me, and improve the advantages with which I am favoured, that in the last day, when Thy Son Jesus Christ, who once did visit our earth in great humility, "shall come again in His glorious majesty, to judge both the quick and *dead,*" I may be found amongst that "accept-

able people in Thy sight," whom having faithfully and diligently served Thee upon earth, Thou wilt both commend and reward before an assembled world; and this I beg for Jesus Christ's sake. *Amen.*

A PRAYER FOR PARDON.

O God, Thy "nature and property is ever to have mercy, and to forgive." To Thy servant Moses Thou didst proclaim Thyself "The Lord—The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands; forgiving iniquity, and transgression, and sin." And in Thy holy word it is written, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that he turn from *his way and live*: turn ye, turn ye from your *evil ways*; for why will ye die, O house of

Israel?" O God, in innumerable instances already Thou hast pardoned the sins of those who have rebelled against Thee—Thou hast blotted out as a thick cloud their transgressions, and as a cloud, their sins. Thou hast been merciful to their unrighteousness; and their sins and their iniquities Thou hast remembered no more. Having turned to Thee with weeping, and with supplications, O God, Thou hast received them graciously, and love them freely. Thou hast turned away Thine anger from them; Thou hast made them "full of joy with Thy countenance:" and having adopted them into Thy family upon earth, Thou hast "numbered them with Thy saints in glory everlasting."

Encouraged by that exhibition of Thy pardoning love—the multitude who surround Thy blissful presence in that world of light in which Thou dwellest, and who are crying with a loud voice, "Salvation to our God, which sitteth upon the throne, and unto the Lamb;" as well as by the many declarations which Thou hast made of Thy willingness to *forgive* sin,—O God, I at this time approach

Thee for the forgiveness which I need, and without which I must perish from Thy presence. For, O God, "I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son." In many things I have offended against Thy holy laws; and "if Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" "Enter not into judgment with Thy servant," I beseech Thee, "for in Thy sight shall no man living be justified." But "have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies, blot out my transgressions."

I ask not for pardon, O God, on the ground of any merits of which I am conscious; but for the sake of Him whom Thou hast set forth to be a "propitiation," to declare Thy righteousness for the remission of sins that are past, through the forbearance of God, and through faith in whose blood Thou canst be "just, and the justifier of him which believeth in Jesus." For the sake, then, of Thy Son and our Saviour Jesus Christ, O

merciful Father, I pray Thee forgive me all that is past. O remember not against me the sins which I have committed, but grant that, "though many, they may be forgiven;" that being "justified freely by Thy grace, through the redemption that is in Christ Jesus;" there may be "no condemnation" to me; and that I may know the "blessedness of the man whose transgression is forgiven, whose sin is covered, and unto whom the Lord imputeth not iniquity." *Amen.*

A PRAYER FOR PURITY.

O God, Thou art a Being of infinite and unspotted purity; "Thou art of purer eyes than to behold evil, and canst not look on iniquity." So awful is the purity of Thy nature, that in Thy sight "the heavens are not clean;" and before Thee the Seraphim cover their faces with their wings, and cry one unto another, saying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." As a Being of unspotted purity, O God, Thou requirest it in Thy creatures, and hast made the possession of it an indispensable requisite for admission into Thy glorious presence. By the mouth of Thy holy apostle Thou hast said, "Without holiness, no man shall see the Lord," and those whom Thou hast admitted into Thy heavenly glory, and who are "redeemed from among men," have been cleansed from the defilement of their nature, have been "purified and made white," and are "without

fault before the throne." And, forasmuch as Thou hast given me a desire to be admitted into that perfect fellowship, and to "behold Thy face in righteousness," O Lord God Almighty, it is my most fervent supplication, that Thou wouldest purify my nature; that Thou wouldest "create in me a clean heart, and renew a right spirit within me;" that Thou wouldest "wash me thoroughly from mine iniquity, and cleanse me from my sin;" and that Thou wouldest grant unto me the possession of that inward purity, which shall assimilate to Thy holy likeness, shall fit me for Thy glorious presence, and shall make me "meet to be a partaker of the inheritance of the saints in light."

O God, by nature I am the subject of great spiritual defilement. For "behold I was shapen in iniquity, and in sin did my mother conceive me." The powers which Thou hast given me are contaminated and enfeebled, incapable of those holy exercises for which they were designed, and in which consist the happiness of the spirits that are before *Thee.* Remove then, I beseech Thee, this

spiritual pollution from them. O purge away every stain of defilement which sin has brought, and again restore them to that high degree of purity and vigour of which they are susceptible, that so I may be enabled to serve Thee upon earth, and be fitted for Thy service in heaven. Grant this my prayer, O holy God, for the sake of Jesus Christ, my Saviour. *Amen.*

A PRAYER FOR DIVINE ILLUMINATION.

O God, who art the source of light, and of knowledge, and of spiritual understanding, who only canst illumine the darkness of the mind, and who, whilst Thou hast hidden the truths of Thy word from the wise and prudent, hast revealed them unto babes, have pity, I *beseech Thee,* upon my ignorance; cast Thy *bright beams* of light upon me; dispel the

darkness that is in me; renew the senses of my mind; enlighten the eyes of my understanding, and grant that, by the "light of Thy Holy Spirit, I may have a right judgment in all things, and evermore rejoice in His holy comfort." Especially, O God, who commandedst the light to shine out of darkness, shine in my heart to give the *light of the knowledge of the glory of God, in the face of Jesus Christ.* And whenever I attempt to study Thy holy word, or meditate in it, O vouchsafe me that inward light and spiritual discernment, without which no human learning or attainments can give to me a right understanding of Thy holy truths. "And forasmuch as the things of God knoweth no man, but the Spirit of God, and he to whomsoever the Spirit shall reveal them," O may that Spirit "reveal the things of God" to me; may he "reveal me the true understanding of Thy holy mysteries, and plant in me such a certain and infallible knowledge of Thy truth, that no subtle persuasion of man's wisdom may pluck me from Thy truth; but that, as I have learned *the true* understanding of Thy blessed will,

so I may remain in the same continually, come life, come death, unto the glory of Thy blessed name." *Amen.*

A PRAYER FOR DIVINE DIRECTION.

O God, forasmuch as Thou hast been the guide and conductor of Thy church in every age; forasmuch as Thou, "in Thy mercy, hast led forth the people which Thou hadst redeemed, and hast guided them in Thy strength unto Thy holy habitation," and forasmuch as Thou art still the guide and conductor of those who put their trust and confidence in Thee alone,—I am emboldened to implore that guidance and direction which I especially need, and which Thou only canst afford. *Guide me then,* O God, I beseech Thee, and

that continually. "Instruct me, and teach me in the way which I shall go, and let me not be as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle."—And, O my God, not only do Thou in Thy mercy bestow upon me a wise and understanding heart, that I may both perceive and know what things I ought to do; but vouchsafe me grace to avoid every forbidden path, and at all times to follow the particular guiding of Thy Providence. And when placed in circumstances of peculiar difficulty and embarrassment in which my natural understanding is totally unable to direct me, O God, do Thou *specially* interfere in my behalf, to make "darkness light before me, and crooked things straight," and to cause mine ears to hear a word behind me, saying, "This is the way, walk ye in it, when I turn to the right hand and when I turn to the left."

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps;" and, under this conviction, would again beseech Thee to direct my

own. O my God, leave me not, neither forsake me. O leave me not to my own understanding. O leave me not to the dictates of my own unenlightened judgment. O leave me not to confide in my own prudence, or in any human prudence whatsoever. But *guide me with Thy counsel, and afterward receive me to glory. Amen.*

A PRAYER IN TEMPTATION AND SPIRITUAL CONFLICT.

O God, who knoweth our frame, who remembereth that we are dust, "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." In every age, O God, Thou hast been the *strength and* refuge of Thy church and people

In every age Thy true and faithful servants, in the time of danger, conflict, and temptation, have fled to Thee for that safety and protection which Thou only canst afford. In every age they have cried unto Thee, to be strengthened with might by Thy Spirit in the inner man, to resist the temptations by which they were beset, and to vanquish and overcome the enemies by whom they were surrounded. And in every instance Thou hast both faithfully and mercifully regarded their condition. For if Thou hast not immediately beat back their foes from before their face, or caused their peculiar temptation to depart from them, O God the Lord, thou hast been the strength of their salvation; Thou hast covered their head in the day of battle; Thou hast made Thy strength perfect in weakness, and Thou hast not suffered them to be tempted above that which they were able, but with the temptation also Thou hast made a way to escape, that they might be able to bear it.

Forasmuch, then, as in every age Thou in *Thy pity* hast afforded succour and protection

to Thine oppressed and tempted people, O God, I beseech Thee, look down upon me in those circumstances of conflict and trial in which I am placed. O save me, and deliver me from the temptations which I am now under. Save me, and deliver me from the enemies by whom I am now watched, persecuted, and oppressed: O let me not fall by their devices; O let me not fall under their malignant and cruel attacks upon me; but defend me with Thy power, and "pluck my feet out of the net that they have laid privily for me, for Thou art my strength."

And, O God, I pray that in this evil day, and this hour of the power of darkness, the cruel adversary of my soul, though permitted to sift me as wheat, may obtain no advantage over me; but that by the might of Thy Spirit I may be enabled manfully to resist him; to "quench the fiery darts of the wicked;" to "hold fast my integrity," and "cast not away my confidence, which hath great recompense of reward." And though *of myself* weak, and unable to withstand *his assaults*, yet do Thou, who art greater

than all things, send down Thy help from above, and save me from the lion's mouth. O "keep my soul, and deliver me; let me not be ashamed, for I put my trust in Thee. Deliver me, O Lord, from mine enemies, for I flee unto Thee to hide me." "Be Thou my strong habitation, whereunto I may continually resort." And give Thou commandment to save me, "for Thou art my rock and my fortress."

But if, in Thy wisdom, Thou shalt see fit that the severity of this conflict should continue—that yet stronger and more powerful temptations should beset me, and that the fiery darts of the wicked should be hurled against me with a yet greater degree of force, O God, do Thou grant that a yet greater degree of strength may be vouchsafed unto me, that I fail not in this time of trial and temptation, or fall from Thee; that I act not a part at all unworthy those high and holy principles which, as a believer in Thee and in Thy holy word, I profess to entertain; but be enabled, not only to "withstand in *this evil* day, and having done all to stand."

But in all these things to be "more than conqueror through Him that loved me."

And, O holy Father! I beseech Thee, that the issue of the ordeal through which I am now passing, and of all the conflicts and temptations which I endure, may be to strengthen my faith and confidence in Thee and establish my Christian character. Oh after that I have suffered a while, make me perfect—stablish, strengthen, settle me. And not only may it strengthen my faith and confidence in Thee, and establish my Christian character, but may it demonstrate my integrity and uprightness before Thee; so that while much of the dross and imperfection belonging to me is removed, yet when Thou hast tried me, *I may come forth as gold.* And O my God, may those painful struggles with sin and temptation, which in this life I am so frequently called to endure, be made instrumental in weaning me from it, and in fixing my affections upon that state where there shall be no more sin, conflict, or temptation *and from which* every enemy shall be excluded *for ever.* And O that, through the merit

and mediation of Thy Son our Saviour, I may at last enter upon it, "and be at rest." *Amen!*

A PRAYER IN AFFLICTION.

"O THE hope of Israel, the Saviour thereof in time of trouble; who art a most strong tower to all them that put their trust in Thee, and to whom all things in heaven, and in earth, and under the earth, do bow and obey;" I flee unto Thee for succour and consolation, under the afflictions which Thou hast laid upon me; for, O my God, I know assuredly, that although "man is born to trouble as the *sparks fly* upwards," yet that "affliction

cometh not forth of the dust, neither doth trouble spring out of the ground." I know assuredly, that painful as are the afflictions which I now endure, they are not come to me by chance, or without thine appointment; but that whatever be the immediate causes by which they have been produced, or the instruments by which they have been occasioned, yet that this is Thy hand, and that Thou hast done it. And under this conviction, O my God, I would humble myself before Thee. Oh! I would humble myself under Thy mighty hand, that I might be exalted in due time. And, while reflecting upon my past transgressions, upon my derelictions in duty, and upon my many and most grievous departures from Thee, would acknowledge, that severe and heavy as are the troubles which Thou hast laid upon me, yet that Thy judgments are right, and that thou "in faithfulness hast afflicted me."

But, while I acknowledge, and that with unfeigned humility, that I have deserved *Thine indignation*; and that Thou, O God, *art true and righteous* in the afflictions which

I endure; I would, nevertheless, implore Thee to mitigate their severity. "O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing." O lay not more upon me than I can bear. "Contend not for ever; neither be Thou always wroth; for the spirit would fail before Thee, and the souls which Thou hast made;" but in the midst of this most righteous correction of Thine hand, and this justly deserved punishment of my sins, withhold not Thou Thy tender compassion from me, "but in wrath remember mercy;" and "let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant."

If it accord with Thy holy will, O God, I pray that Thou wouldest redeem me out of all my troubles; especially that Thou wouldest now direct and enable me to use all proper and lawful means for freeing myself from my present afflictions. But, how grievous soever they are to bear, how contrary soever to flesh and blood, and however nature may be sinking under them, O God, forbid that

I resort to any means of deliverance from them which are unjust and wicked, or which at all imply the want of perfect trust and confidence in Thee. Oh! rather may I choose to suffer, not only my present troubles, but a far greater addition to them, than dare to cast off my dependence upon Thee, by calling in the assistance of any of the powers of darkness for my relief; or by adopting those means of which Thou wilt not approve.

If therefore, for reasons best known to Thine infinite and unerring wisdom, Thou shalt see fit to continue this affliction to me, enable me, O God, to submit to it with patience and resignation. Suppress within me all murmuring and repining thoughts; remove from me all impatience, restlessness, and discontent: and O vouchsafe me so thorough a persuasion of the *holiness* of Thy character in every affliction, but particularly in that under which I am suffering, and of Thy *merciful* intentions in it, as shall not only comfort and uphold my mind, but enable me from the heart to say, "I will bear the indignation of the Lord, because I have sinned

against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness."

Above all, may I learn, from the affliction which I now endure, those lessons of instruction it is designed to teach me. O may "I hear the rod, and who hath appointed it." Under it may I be humbled, be made thoroughly sensible of the evil of sin, and its awful consequences, and be thereby excited to greater watchfulness and circumspection for the time to come. Especially, O God, may I be enabled to forsake those particular sins for which I am visited, and to hate every thing within me which is displeasing in Thy sight. And, oh! I beseech Thee, so sanctify unto me this my affliction, that, by the help of Thy blessed Spirit, it may bring forth in me all the graces and virtues of a Christian life; "making me perfect in every good work to do Thy will," and "working in me that which is well-pleasing in Thy sight."

Finally, O God, do Thou "support and *comfort* me under all my troubles; direct

and counsel me in all difficulties; carry me through all trials and temptations; and, in Thy good time, take Thy afflicting hand from me; and grant that these light afflictions, which (in comparison) are but for a moment, may work in me an exceeding and eternal weight of glory." Hear me, O Lord, for Thy mercy's sake, and for the sake of Thy Son Jesus, our only Mediator and Advocate. *Amen.*

A PRAYER IN SICKNESS.

O Almighty God and merciful Father, whose never-failing providence ordereth all things both in heaven and in earth, I desire, with profoundest reverence, to humble myself before Thee, and to acknowledge that, severe as are the sufferings which I now endure, and that heavy as is Thine hand upon me, Thou art, nevertheless, righteous in those pains and sorrows which Thou hast brought upon me; and that Thou, O Lord, hast not dealt with me after my sins, nor rewarded me according to mine iniquities.

And having thus brought me under Thy most fatherly correction—having laid Thine hand upon me—having placed me upon the bed of sickness, and chastened me with sore pain in my bones, O my God, I beseech Thee so to sanctify unto me this Thy visitation, that by it I may be brought to an unfeigned repentance for all the errors of my past life,

and particularly for those for which I am now afflicted.

To this end, O most merciful Father, I implore Thee *show me wherefore Thou contendest with me.* O enable me to discover that particular sin, whether of omission or of commission—whether of speech, temper, or deportment—for which Thou art angry, and which Thou art especially intending to mark and to rebuke in that infliction of Thine hand under which I am suffering. And, O God, not only do Thou enable me to inquire after mine iniquity, and to search it out, but wholly and heartily to forsake it for the time to come, that if it accord with Thy holy will that I should be recovered of this my sickness, I may come out of the furnace purified and refined; and in looking back upon this most painful visitation, with Thy servant David, may be enabled to exclaim, "It is good for me that I have been afflicted: that I might learn Thy statutes. Before I was afflicted, I went astray: but now have I kept Thy word."

And, O my God, may the pains which I *now endure,*—which all are the fruit of sin,—

both deeply and permanently impress my mind with its awful character. O may I both know and feel that it is an evil thing and bitter that I have sinned against Thee—that in the day of health and prosperity I have forsaken Thee, my God, and have turned aside to folly, and may that fearful impression of even Thy mitigated and passing anger which this visitation has brought with it, fill me with a holy dread of that which is unmitigated and eternal. O God, forbid that I fall under it; but enable me, I beseech Thee, to escape from the wrath to come; and grant that by an unfeigned repentance of all my past sins, and by stedfast faith in Thy Son Jesus, I may come into that state of blessedness in which I shall not only be delivered from the awful sentence of condemnation that is upon me, but be enabled to look forward to a period when pain and sickness will for ever terminate; and when, through Thy rich and abounding grace, I shall be admitted into that land where the inhabitant shall not say, "I am sick: the people that dwell therein *shall be* forgiven their iniquity"

But so long as Thou art pleased to continue Thine hand upon me, O merciful Father, I beseech Thee graciously uphold me under all my pains, weakness, and infirmities. O make Thou all my bed in my sickness, and lay not more upon me than Thou wilt enable me to bear. But as sufferings may increase, let strength and consolation increase also. And O may I be so persuaded of Thy presence, and of Thine all-supporting grace, in this my sickness, that, however prolonged, I may bear it with *patience*, and under a feeling of entire acquiescence in Thy will, be enabled from the heart to say, "Nevertheless, not as I will, but as Thou wilt. The cup which My Father has given Me, shall I not drink it?"

Unto Thee, O God the Lord, belong the issues from death. "Thou art He that killeth and maketh alive; that bringeth down to the grave, and bringeth up. And if Thou speak the word only, Thy servant will be healed." While, therefore, I pray for submission to Thy will, so long as Thou art pleased to *continue this* affliction to me, and for grace *to bear the* pains and sufferings with which

I am visited, I would meekly beseech Thee to give efficacy to the means which are or may be used for my recovery, and in Thy good appointed time to restore me to my former health, that I may lead the residue of my life in Thy fear, and to Thy glory.

But if, O God, Thou hast determined that *this* sickness shall be unto death, prepare me for that awful change. And grant, I beseech Thee, that the more the outward man decayeth, so much the more I may find the inner man strengthened and renewed with Thy grace and Holy Spirit. And O give me grace so to take Thy visitation, that after this painful life is ended, I may dwell with Thee in life everlasting, through the merits and mediation of Jesus Christ, my dear and only Saviour. *Amen.*

A PRAYER IN DISSOLUTION.

O FATHER of mercies, and God of all comfort, our only help in time of need, look down from heaven, I humbly beseech Thee, with the eyes of pity upon me, Thine afflicted servant, at the point of death. "Of whom may I seek for succour, but of Thee, O Lord, who for my sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver me not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of my heart. Shut not Thy merciful ears to my prayers, but spare me, Lord most holy, O God most mighty, O holy and most merciful Saviour, Thou most worthy Judge eternal! O suffer me not in this my last hour, for any pains of death, to fall from Thee."

O Lord, I know that there is no word impossible with Thee, and that if Thou wilt, Thou *canst even yet* raise me up, and grant me a *longer continuance* upon earth. Yet, foras-

much as in all appearance the time of my dissolution draweth near, and my dying moment is at hand—O leave me not to myself in this last and momentous period of my life, when I stand in so much need of Thee. But give Thine angels charge over me, and grant, I beseech Thee, that my heart may be so surely fixed on Thee, my God, and that I may be so conscious of Thy presence, and of Thine all-supporting grace, in that dark and gloomy valley upon which I have entered, that I may "fear no evil." But, above all, do Thou give me such an unfeigned repentance of all my past sins, such stedfast faith in Thy Son Jesus, such great love to Thee, such charity to my neighbour, such an entire submission to Thy will, such foretaste and assurance of my salvation,—and that I may so feel the attractions of that world of light in which Thou dwellest, that there may exist within me no lingering desire to live, and that my departure hence may be in peace, and in Thy favour,—and that after I have thus departed, I may be received into those heavenly habitations where the souls of them

that sleep in the Lord Jesus, enjoy perpetual rest and felicity.

And even as regards my dying body, fast turning to corruption, O may I be enabled not only to believe that Thou canst again revive it, but to look forward in joyful anticipation to that sacred morning, when, having slept in the dust of the earth for a season, it shall rise, at Thine all-powerful bidding, to the life immortal, through Him who liveth and reigneth with Thee, O Father, and Thee, O Holy Ghost, ever one God, world without end. *Amen.*

INTERCESSORY PRAYERS.

A PRAYER FOR THE NATION.

"O God, who ruleth in the kingdom of men, and giveth it to whomsoever Thou wilt;" to Whom belong the kingdoms of the earth, and in whose favour only they can find safety and protection; look down, I beseech Thee, with the eyes of mercy upon this nation. For, O God, notwithstanding the mercies Thou hast bestowed upon us, and our many and long-continued privileges, it is with deep humiliation that we must acknowledge we are "a sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: who have forsaken the Lord, who have provoked the Holy One of Israel unto anger, who have gone away backward," and that while "righteousness belongeth unto Thee, O God, to us

belongeth confusion of faces, to our kings, to our princes, and to our fathers, because we have sinned against Thee." Grant then, O merciful God, I beseech Thee, that a spirit of repentance may be poured down upon us, that, as a nation, we may humble ourselves before Thee; that we may "turn even to Thee with all our heart, and with fasting, and with weeping, and with mourning; and rend our heart, and not our garments, and turn unto the Lord our God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."

And, O God, I pray that, as a people, we may be so impressed with that solemn declaration, "Righteousness exalteth a nation; but sin is a reproach to any people;" that, for the time to come, we may, both individually and collectively, seek our *true* glory and *true* happiness in "hearkening to Thy commandments." To this end, O God, I beseech Thee, hear my prayer and supplication in behalf of *the various ranks* and conditions of society of *which this nation* is composed. Hear them,

O God, in behalf of all "that are in authority, in behalf of all the nobles and senators of the land, that they may be men who fear Thee above all things, and who, under an intense conviction of their responsibility to Thee for the right improvement of the power and influence with which Thou hast entrusted them, may *seek not their own*, but the welfare of the community in which they live.

I especially beseech Thee, O God, to hear my prayer and supplication in behalf of *her* whom Thou in Thy providence hast placed upon the throne of this kingdom; that in all things Thou mayest "direct and rule *her* heart;" and that Thou mayest vouchsafe unto her "wisdom and knowledge," that *she* may "go out and come in before this people," and may rule them in thy fear and to Thy glory. And, O God, who hast the hearts of all men in Thine hand, and who turnest them which way soever Thou wilt, mercifully incline the hearts of those to whom Thou hast given wealth and riches, to feel for the privations of the poor around them, that they shut *not* up their bowels of compassion from

them, but of their abundance may cheerfully communicate to their necessities. And O may the poor and needy in the land find pity and compassion; may many hearts be at all times open to their relief. But, above all, may they be graciously supported by Thee under all their sufferings and privations, and through Thy grace vouchsafed unto them, may be enabled to look forward to that period predicted in Thy Word, and fix their hopes upon it, when the root of all the evils under which they suffer, and under which the whole creation groaneth and travaileth together in pain until now, shall be removed, and "there shall be no more curse:" For! "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God, and *God shall wipe away all tears from their eyes.*"

Finally, O God, I pray that, as a nation, we may dwell together in love; that we may "speak every man truth to his neighbour;" *that* we may "execute the judgment of truth *and peace* in our gates;" that we may "show

mercy and compassion every man to his brother;" that we "oppress not the widow, nor the fatherless, nor the stranger, nor the poor;" and that none of us may "imagine evil against his brother in our hearts," remembering that in obeying its requirements as a nation, the promise which Thou gavest to Thy people Israel, will be also fulfilled in us. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

Hear me, O God, in this my supplication, which I offer up in the name of Jesus Christ my Saviour. *Amen.*

A PRAYER FOR THE UNIVERSAL CHURCH.

"ALMIGHTY and everlasting God, by whose Spirit the whole body of the church is governed and sanctified, receive my supplications and prayers which I offer before Thee for all estates of men in Thy holy church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee, through our Lord Jesus Christ."

O God, may Thy blessing rest especially on those to whom Thou hast committed the dispensation of Thy word; that they may be illuminated with true knowledge and understanding of Thy word; that they may "study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth;" that they may "*preach the* word, be instant in season, out *of season*: reprove, rebuke, exhort, with all

long-suffering and doctrine;" that they may be an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" and that they may "watch for souls, as they that must give account, that they may do it with joy, and not with grief." May it rest upon those who sustain important offices in Thy holy church, to whom is committed the visible government of it. O God, may they be "men of honest report, full of the Holy Ghost and wisdom." And I beseech Thee grant that every individual member of Thy church may be so continually under the guidance and government of Thy good Spirit, that in all things he may show himself "a pattern of good works," and that in his peculiar vocation and employment, he may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And oh! grant in their collective capacity Thy people sojourning upon earth may be as the "light of the world;" a "city that is set on a hill, which cannot be hid"; "a candle put on a candlestick, and which

giveth light unto all that are in the house;" whose "light shall so shine before men, that they may see their good works, and glorify their Father which is in heaven."

And, O God, I beseech Thee hasten the time when Thy church, which has "lien among the pots, shall be as the wings of a dove, covered with silver, and her feathers with yellow gold;" when every root of bitterness by which it has been rent, and by which Thy people have been so long separated from each other, shall be removed; and when, "speaking the truth in love, they may grow up into Him in all things, which is the head, even Christ." Hasten, O God, the time when the whole body of Thy church on earth, united together in love, shall exhibit that high degree of concord and unanimity which shall force the wondering world again to say, "See how these Christians love one another." To this end, O God, may a spirit of brotherly affection be poured upon all Thy people, that, with all lowliness, and meekness, with long-suffering, forbearing one another in love," it may be their continual endeavour to keep

"the unity of the Spirit in the bond of peace," "till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Finally, "O Lord, I beseech Thee, let Thy continual pity cleanse and defend Thy church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord." *Amen.*

A PRAYER FOR ALL MANKIND.

"O God, who hast made of one blood all nations of men for to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation," hear my prayer and supplication which I offer before Thee in behalf of all mankind. Hear them, O God, in behalf of the many thousands of Thy creatures who have gone astray from Thee, who have "forsaken Thee, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Hear them in behalf of a "world which lieth in wickedness," that it may not for ever continue in a state of estrangement from Thee—but that Thou mayest mercifully interfere in its behalf to bring it back to Thyself, to remove from it the evils under which it has so long groaned, and to rescue it *from* the domination of that cruel enemy who *is the* "god of this world—the prince of the

power of the air—the spirit that now worketh in the children of disobedience."

O merciful Father! look, I beseech Thee, with compassion upon all the nations of the earth. Look especially with the eyes of pity upon those which "walk in darkness." For, O God the Lord, notwithstanding the light of Thy glorious gospel hath so long shined in the world, yet many "are the people which sit in darkness," and in "the land of the shadow of death;" many are the "dark places of the earth which are full of the habitations of cruelty;" many are the nations which are sunk in superstition, whose "land also is full of idols," and who "worship the work of their own hands;" and large indeed is the portion of Thy world, who are ignorant of Thee, "the only true God, and Jesus Christ whom Thou hast sent." Enlighten then, O God, I beseech Thee, the dark corners of the earth. Let the light of Thy truth be every where diffused, and everywhere accompanied with that "*power from on high*," which only can make it effectual, *that the* people which "dwell in darkness"

may "see a great light;" that the "habitations of cruelty" may become the abodes of joy and love; that the nations which are sunk in superstition, "for the fear of the Lord, and for the glory of His majesty, when He shall arise to shake terribly the earth, may cast away their idols of silver, and their idols of gold, which they have made each one for himself to worship, to the moles and to the bats;" and that this earth, which has so long been estranged from Thee, which is the "habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird," may be filled with righteousness, and become as one great temple, in which, "from the rising of the sun even unto the going down of the same, Thy name shall be great among the Gentiles; and in every place incense shall be offered unto Thy name, and a pure offering."

O God, I beseech Thee hasten the time when wars shall cease unto the ends of the earth; when "nation shall not lift up a sword *against nation*, neither shall they learn war *any more;*" but when "they shall beat their

swords into ploughshares, and their spears into pruning-hooks; and they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it."

"Hasten, O God, the time when men shall dwell together in love, when the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all Thy holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Hasten, O God, the time when oppression, cruelty, and injustice of every kind, shall cease from among men; when a king shall "reign in righteousness, and *princes* shall rule in judgment;" and when

"He whose right it is," shall take to Himself His "great power;" and when there shall be "great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever."

Finally, "O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; have mercy, I beseech Thee, upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites and may be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end." *Amen.*

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